

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

For the Religious Intelligence.

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

#### PROPOSED ENLARGEMENT OF THE MISSIONS OF THE BOARD DURING THE YEAR.

Early in the year, for three years past, the Prudential Committee has published a schedule of the number of missionaries, upon a very moderate calculation, whom it was desirable for the Board to send forth, during the year, to the fields already occupied by its missions, and to the new fields to which Providence was calling its attention. Before presenting such a schedule for the present year, it seems proper to repeat those of former years in connection with the number of missionaries actually obtained and sent forth into the several fields.

For the year 1832.

	Needed.	Obtained.	
	Miss.	Asia.	
To the Mahrattas, two missionaries and a printer,	3	1	
To China, Siam, and Indian Archipelago,	7		
To Syria and Palestine,	2	2	
To Greece,	1	1	
To the Greeks of Turkey,	2		
To the Sandwich Islands, one missionary and a printer	2	2	1
To the Indians in the State of New York,	1		
To the Choctaws beyond the Mississippi,	1		
To the Cherokees beyond the Mississippi,		1	
Totals,	19	6	2

For the year 1833.

	Needed.	Obtained.	
	Miss.	Asia.	
To the Mahrattas,	4		
To Ceylon, one a physician,	3	6	1
To Southeastern Asia, and the islands, as follows:—			
To Siam,	3	2	
To China,	1	1	1
As explorers,	4	2	
To be in readiness to occupy new stations, To the Mediterranean, as follows:—	8		
To the Nestorians of Persia,	2	1	
To Trebizond on the Black Sea,	1	1	
To the island of Cyprus,	2		
To the island of Samos,	1		
To the island of Candia,	2		
To the island of Negropont,	1		
To Smyrna,	1		
To Western Africa,	4	2	
To the Western coast of Patagonia,	2	2	
To the Indians of North America, as follows:—			
To Indians on Lake Superior,	2	1	1
To Indians of Upper Mississippi	2		
To Arkansas Cherokees,	2	1	
To Arkansas Choctaws and Creeks,	2	1	
Totals,	47	20	3

For the year 1834.

	Needed.	Obtained.	
	Miss.	Asia.	
To Western Africa,	3	1	
To Southeastern Africa,	5	6	
To the island of Cyprus,	2		
To Asia Minor,	5	4	
To Syria and Palestine,	4		
To the Nestorians of Persia, a physician,	1		
To the Mohammedans of Turkey,	1		
To the Mohammedans of Persia	1	1	
As explorers in Central Asia,	4		
To the Mahrattas,	5	1	2
To Ceylon		1	
To Southeastern Asia and the Indian Archipelago,	11	2	
To the Sandwich Islands,		1	2
To North American Indians:—			
To Ojibwas,	3	2	2
To the Saux, Winnebagoes, and Sioux,	6	2	1
To the tribes west of the State of Missouri and the territory of Arkansas, towards and beyond the Rocky Mountains,	6	2	1
To the Choctaws and Creeks,	4	1	
To the Ojages,	2		
To the Senecas of New York,	1	1	1
Totals,	64	23	9

Events subsequent to the publication of each of the above schedules, made it expedient to send a greater number of missionaries into a few of the fields that was proposed. In most of the cases where a less number or none at all has been sent, it has been owing solely to the want of missionaries to send. And the deficiency has been so great and threatens to be so great during the present year, that the Committee have hesitated to publish a schedule for the present year, fearing that the influence of it might not be salutary. But the churches ought to be made acquainted with the demand for missionaries, and also with the probable supply, that they may be incited to pray the Lord of the harvest, that he would send forth laborers into his harvest, and also feel constrained themselves to strive more zealously to multiply the suitable laborers for the work. The estimate is more rigidly made, even than those of the two preceding years. The second and third columns contain the number of men who have been designated to the several fields; and the number of those who have received appointments as missionaries, but are not yet designated, will be mentioned.

For the present year.

	Needed.	Designated.	
	Miss.	Asia.	
Western Africa,	2		
Greece,	1	1	
Syria,	4	1	
Cyprus,	1		
Asia Minor, including Trebizond,	3	1	
Turkey in Europe,	2	1	
Nestorians, one a physician,	2	1	
Mohammedans of Turkey,	1		
Mohammedans of Persia,	1		
Central Asia, to explore,	2		
Rajpoots of Western India, one a physician,	3		
Mahrattas,	6	2	1
Tamil people, one a printer,	4	3	
Indian Archipelago, for the Batus, and the islands of Nias and Boraceo,	8	2	

	Needed.	Obtained.	
		Miss.	Asia.
The Chinese,	6	2	
Cherokees,	2		
Choctaws,	1		
Creeks,	2		
Osages, and other Indians west of the state			
of Missouri,	6	4	
The Sioux.	2		
Ojibwas	2		
Indians in New York,	1		
Totals,	62	19	1

Also, two teachers for the Cherokees, two for the Osages, and five for the Choctaws.

One accepted missionary and one assistant missionary are yet to receive appointments.

Such is a brief view of the plans and progress of the Board, so far as missionaries are concerned, for several years past; and such are its plans and prospects for the present year. The plans are urged upon it by the manifest indications and calls of Providence. Limited as they are,—and they are exceedingly limited compared with what they should be,—they are in imminent danger of being more than half frustrated by the want of missionaries.

From the foregoing schedule it appears, that the whole number of missionaries which the Board has ventured to ask of the churches for a space of time equal to one-seventh part of the probation allowed to a generation of heathen upon earth, is about 190, and that 83 (not including married or unmarried females) have been obtained—of whom 64 only were ordained ministers of the Gospel. Is the church of Christ in earnest in its efforts to fill the earth with the knowledge of the Lord? Shall the Board go on occupying new ground? Shall it any longer endeavor to keep pace with the grand movements of Providence? During the three years past, six ordained missionaries, and two male assistant missionaries, have died; and nine missionaries and twenty male assistant missionaries, owing to impaired health, the expiration of the time for which some of them engaged in the work, the discontinuance of the missions in the former Choctaw country and among the Chickasaws, or for other reasons, have withdrawn from the service of the Board; leaving the increase of ordained missionaries in four years only 49, and the number of male assistant missionaries actually less by two, at the present time, than it was four years ago. This leaves the number of missionaries of the Board now among the heathen 99, and the present number of male assistant missionaries 47. But what are these, in comparison with the many millions in Africa, and western, southern, and eastern Asia, and the islands of the sea, and on our own continent, to whom we have undertaken to proclaim the gospel? When will the work be done?—how?—by whom? Why should not the churches of America do it, and do it far more rapidly?

More men will be urgently needed the present year to sustain the operations of the Board, than there is now any prospect of obtaining.

The Committee are aware that the Churches have not the power at once, or in a single year, to raise up an indefinite number of well qualified missionaries to meet the great and increasing demand of the heathen world. To accomplish this is the work of time. It is, also, to a very considerable extent, peculiarly the work of God:—He only can convert the hearts of the young men in our country and endue them with the gifts and graces which are requisite for so holy and laborious a calling; and he only can fix their minds and hearts on the heathen, and dispose them to abandon all the blessings of their native land and encounter cheerfully the trials and exposures of a missionary life. Yet to raise up a number of missionaries adequate to perform the service which Christ, at his ascension, charged his followers with, and to furnish them for their calling, is a

work in which the churches have an important agency and for which they are to a very great extent responsible. If the conversion of the heathen to God should linger or be postponed for some centuries to come, for the want of an adequate number of missionaries, would it be any the less the fault of the churches, that the failure had been owing to the want of adequate funds? Did not Christ, when he gave the command to disciple all nations, make his followers responsible for all the means requisite; and if they are faithful, may they not be confident of his blessing on their efforts to obtain the means? Are there, then, it may be respectfully and affectionately asked, those anxious and untiring exertions made, which the exigency demands, for multiplying, greatly and speedily, the number of candidates for the foreign missionary service? Are those institutions whose special object it is to train up young men for the ministry, as liberally supported as they ought to be? Are due efforts made in all parts of our land to search out young men of piety and talents, and induce them to enter on a course of study for the sacred office? Is unceasing and fervent prayer offered for our colleges, that the young men in them may be converted and qualified to serve God among the heathen? Do ministers and private Christians every where labor and pray for the effusion of the Holy Spirit and the conversion of souls around them, as they would do, if they had an unquenchable desire for the salvation of the heathen, and realized how much the speedy accomplishment of this depends on a great increase of the number of missionaries? Are all suitable means used to direct the minds of ministers and candidates for the ministry to the six hundred millions of heathens, and to the demand made by them—bewighted, miserable, and perishing in sin as they are—for immediate help?—If all this is not faithfully felt and done, how can the churches excuse themselves before their Redeemer and Head, that they have sent, and are preparing to send, so few men to perform the great work of converting all nations unto God.

As the foregoing remarks relate principally to the apprehended deficiency in the number of missionaries, it may be inferred that no increase in the receipts of the Board will be necessary for the current year. It should, however, be stated that, if the expenses at the several missions already established remain the same any increase of the number of missionaries must necessarily increase the expenditures of the Board. Should the Board send out this year thirty missionaries and male assistant missionaries, which but little exceeds the number sent forth during the last year, their outfit and conveyance to their several fields of labor, together with what it is necessary to advance for their support, will probably occasion an increase of expenditure, above that of the last year of at least \$20,000. Other reasons exist for an increase of expenditure. In nearly all well conducted missions, which have been in successful operation for a number of years, especially if enlarged plans have been formed for promoting education and for the distribution of books, as is the case among the Mahrattas, in Ceylon, and at the Sandwich Islands, the expenditures must increase from year to year. Otherwise the labors of the missionaries already there cannot be rendered most efficient, nor the greatest advantage be taken of the progress already made. The amount which should be added to the expenditures of last year on this account cannot be stated definitely. It should not, however, be less than \$10,000. This would make the sum needed by the Board for establishing new missions, and strengthening those already in operation and extending their influence, to exceed that expended last year by \$30,000.

The Committee have never presented an appeal to the Christian community under circumstances more solemn and affecting than the present; or when they felt it more necessary to solicit their brethren in the ministry

and of the churches to take a share in their responsibility. The urgency of the work is every year becoming greater. Missionaries are not suffered to remain by reason of death. Ten of their brethren and sisters who one year ago were laboring among the heathen, have fallen in the field; four of whom were preachers of the gospel. Three other preachers have been providentially called from their work. And now, just as these sheets are going to the public, the Head of the Church, for reasons, which, whether plain to us or not, we know are perfectly wise and good, has removed by death that executive officer of the Board to whom was specially intrusted the correspondence with the churches, and on whom, more than on any other, the Board depended for obtaining additional missionaries and the increase of its resources. But the Lord's ear is not heavy that he cannot hear, nor his arm shortened that he cannot save. May he by his Spirit effectually teach the churches and the Board the lesson which he designs by these monitory events, fill us all with holy zeal and perseverance, in preaching the gospel to every creature, and enable us diligently to accomplish as an hireling our day, that the blood of souls may not at last be found in our skirts.

In behalf of the Prudential Committee,

R. ANDERSON, }  
DAVID GREENE, } Secretaries.

Missionary Rooms, Feb. 19th.

#### EFFECT OF MISSIONS IN NEW-ZEALAND.

Of the Bay of Islands in New-Zealand, Captain Morrell (an American Officer) says:—"This place was once inhabited by wild and ferocious cannibals; but through the philanthropic labors of Missionaries, the natives here and in the vicinity have become civilized, friendly, hospitable, and anxious to do good to others. Indolence and filthiness have given place to industry and personal cleanliness; ferocity to gentleness; ignorance to intelligence; idolatry, to the pure and undefiled religion of the gospel." Of New-Zealand generally, and of the labors of Missionaries, he elsewhere says—"Such are the perils and hardships which these good people voluntarily encounter and endure, in their godlike attempts to civilize and humanize the savage Islanders of the Pacific Ocean! and yet their services have been decried, and even their motives questioned, by those who cannot conceive of such a thing as disinterested benevolence. But New-Zealand itself is a splendid proof of the utility of Missionary labors. There are many parts of this Island which it was once dangerous for a ship to approach, unless she was well armed, with officers and crew continually on their guard; but thanks to the Missionaries and the blessing of heaven which has attended their pious exertions! ships may now anchor in safety in those very harbors where the greatest danger was once to be apprehended, and obtain provisions at the most reasonable rate, with many testimonies of kindness and hospitality."

#### Temperance Reform.

##### NEW YORK STATE TEMPERANCE SOCIETY.

*Extracts from an address by President Humphrey.*

The New York State Temperance Society is a "city set on a hill, that cannot be hid." Its report has already gone out into more lands, than did the fame of Solomon's wisdom "in all his glory;" and I am sure, that could the Queen of the South be present this evening, she would exclaim, *The half was not told me.*

As a humble individual, I have from no great dis-

taunce, watched the rise and progress of this society; with many thanksgivings to Him, who has so signally smiled upon all its operations; and there is no privilege, which for a long time, I have more earnestly desired to enjoy, than that of attending the present anniversary—Not however as a speaker but as a hearer—not to hold up my own little taper in this Hall, but to be cheered and warmed by the lights which you have kindled—not to lay my poor offering upon your altar, but to take a live coal from it, and bear it away to a foreign shore.

I have, Mr. President, some little knowledge of your State. I have seen your beautiful lakes and golden harvests. I have passed over and admired your great western highway of waters. I have heard the mighty voice of your cataract. I have witnessed the sudden and beautiful creations of enchantment, in some of your fairest cities and villages. I have visited your most flourishing colleges, and know something of your admirable system of primary education. I do not forget in the remarks which I am about to offer, that the great "mart of nations" on this western continent belongs to you. Your industry, your sleepless enterprise, and your unexhaustable resources have excited my high admiration.

But, sir, I have seen, nothing and heard of nothing, which next to your religious institutions, reflects so much honor upon your great commonwealth, and casts such a lustre upon its prospects, as the rapid growth and glorious achievements of your Society. O it is a blessed institution. I do not hesitate to pronounce it the main-spring of all your prosperity—the brightest luminary in your social and moral system.

Pardon me, sir, I have not the honor of belonging to it. My name is not enrolled with the great and the good and the patriotic, upon your records. I have done nothing to make it, what it certainly is, the glory of your State. I may therefore be indulged in a freedom of remark, on this topic, which one of your own number might hesitate to adopt. Neither my principles, nor my profound respect, however, will permit me to flatter you on the present occasion. No sir—for quite sure I am, that you have not done more in the cause of temperance, than 'it was your duty to do.' But as a privileged stranger, I hope I may be allowed frankly to express, what I honestly feel, and what I know to be the sentiments of thousands, whose opinions are not apt to be hastily formed, or hyperbolically put forth.

We see then, Mr. President, in the growth and vital energies of your society, all the elements of national greatness and glory, as well of domestic peace and private virtue. Shall I speak of what it has already achieved, though still in the infancy of its years? How many millions of property has it literally saved—and what a healthy pulse has it thrown, into all the circulation of the body politic! How many broken hearts has it healed—how many wretched children has it clothed and fed and taught and made happy—how many crimes has it prevented—how many lives has it rescued from the burning torrent—how many hydras has it slain—how many 'legions of devils' has it cast out—how many churches has it blessed—how many souls saved—how many human slaughter-houses washed from blood! O its career, of mercy and love has been glorious! Let it go on. Palsied be the hand



that would arrest its progress. Let it 'never slumber nor sleep; till it has brought the whole population of New York, men, women and children, to the pledge of total abstinence; and then 'shall her peace be indeed like a river, and her righteousness as the waves of the sea.'

*Extract from an address by Mr Gerrit Smith of Peterboro.*

'But, said Mr. Smith, there is a class of persons far more numerous than the dealers in strong drink, who are in the way of the drunkards reformation. I mean those who drink fermented liquors. Mr. S. feared, that patient as his hearers had been with him thus far, some of them would ascribe to fanaticism and *ultraism* much of what he had yet to say. He then asked the question,—whether our half million of drunkards were worth reforming? Viewed in their earthly interests and connexions—above all, viewed in the light of eternity, they are worth reforming? You all answer, "yes." Is their reformation so important, as to justify the sober in submitting to great self denial, to great self sacrifice, to effect it? Again you answer, "yes." Great as any might estimate the loss to our country by the banishment from it of all the wine, cider and strong beer in it, would not the loss be far more than made up, if, in that banishment, a fatal obstacle to the reformation of the drunkard were removed? Again you answer, "yes." Well now, said Mr. S., let me say, and say it too with a confidence springing, not from a plausible theory merely, but from much observation of facts, that the use of wine, cider and strong beer, by the sober is factually in the way of the reformation of our drunkards. I scarcely need say, if a drunkard be induced to refrain from ardent spirit, he will substitute these drinks for it, if they be in common use amongst the sober, and conveniently accessible to him. Now, I, admit, said Mr. S., that it is not so nearly self evident, that the drunkard, use of these drinks will prevent his reformation. A little observation and reflection, however, will teach you how improbable it is, that the drunkard who has relinquished stronger drink, will ever find his appetite for such drink subdued, whilst he continues the use of wine, cider and strong beer,—and how probable it is, that he will intoxicate himself on these milder drinks,—and how probable it is, that owing to his use of these drinks, he will relapse into his former habit of drinking ardent spirit. Did you, inquired Mr. S., ever know a reformed duardard hold out in his sobriety, who continued his use of these drinks? Perhaps you have—for I have known one myself—though but one. Such instances, however, are too rare even to be spoken of as exceptions to the general rule in this matter; far too rare are they to unsettle the rule.

Drinkers of fermented liquors, said Mr. S., can you give up your wine, cider and strong beer? To this question the great body of farmers and mechanics in the temperance ranks answer: "yes—we will give them up—our humanity will give them up." On this point, the cause of temperance has comparatively little to contend with in those middle classes of society, with whom as a general remark, reside the virtue and unsophisticated good sense of our population. Our difficulty on this point is with those, who regard themselves as constituting the highest class of society—with the rich, the refined and the fashionable.

These cry out; "you press us too hard." "We are willing," say they, "to give up cider and beer." They are willing to give up cider and beer as a peace offering in this controversy. Any compromise whereby they may retain their wine, they will consent to; but wine, wine—the pleasure, the politeness, of sipping their glass of wine—oh, such a heart breaking surrender they cannot consent to make. We sometimes, said Mr. S., hear persons of this fashionable class say, in justification of their wine drinking, that the Saviour drank, and even made wine. One would think to hear them talk on this subject, that they are most scrupulously afraid to go counter in any thing to the directions of the Bible and the example of our Saviour:—and yet we are constrained to believe, that fashionable life does not abound in the best specimens of christian obedience and circumspection. Well now, said Mr. S., I will allow that the Saviour made wine, and if you please, that he drank it also. I will further allow (for you will need all these concessions to give to your Scriptural argument for wine drinking any plausibility) that the wine which the Saviour made and drank, was not the pure juice of the grape, but that like most of the liquor in this country called wine it had very little or no juice of the grape in it. I will allow, if you please, that the wine of Palestine, like the liquor drank in this country under the name of wine, was generally a mixture of brandy and water, or whiskey and water, flavored with sugar of lead, molasses, or some other ingredient. And what then, after all these concessions? Are we bound to drink wine, irrespectively of circumstances? By no means. Paul could conceive of circumstances, in which he would relinquish the use, not of wine merely, but even of meat also. But, it is said, that it is wicked to refuse wine, since we have the authority of our Saviour's example for drinking it? Then was Paul wicked, as we see by the allusion just made to him. Ah, my friends, Paul was not the man to screen himself behind the misapplied letter of his Saviour's example for the sake of indulging a sensual appetite. No, his great heart was too full of sympathy and self denial for that. He was the man to exclaim: "who is weak and I am not weak?—who is offended and I burn not?" He was the man who could even wish himself "accursed from Christ for his brethren's sake." He was such a man, that, were he now a citizen of the United States, and saw half a million of his countrymen perishing, body and soul, from drunkenness, he would say of every hindrance in himself to their deliverance; "take it away from me—take it away from me, if it be my wine drinking—take it from me, even if it be my food—yes, take it away from me, if it be my life itself."

Oh how painful, how soul-sickening, said Mr. S., is this recourse to the Bible to justify wine drinking, when it is so manifest, that wine drinking is one of the greatest obstacles to the reformation and salvation of hundreds of thousands of drunkards! And yet great numbers of professors of religion are guilty of this wresting of the word of God—and even ministers of the Gospel, and scores of titled divines. Why, what my friends, if there were a positive commandment in the Bible to drink wine; as positive, and as entirely free from all qualifications and exceptions, as is the commandment to do no work on the Sabbath; should we then be bound to drink wine without respect to our

circumstances? Even this does not necessarily follow. There were occasions, when our Saviour justified himself for departing from the direction of a positive commandment, when he justified himself for postponing a positive law to the great and comprehensive and paramount law of love. In opposition to a positive law, he did works of necessity and mercy on the Sabbath. And now suppose sir, said Mr. S., (addressing the President, Chancellor Walworth) that your Honor, or our friend Delavan, had at your dinner table a reformed drunkard; and that you had all the reason, which the case furnishes, for believing, that the circulation of the wine bottle would be death to his resolutions, to his earthly and eternal interests; think you, that you would be at liberty to say; my Saviour drank wine, or there is law in the Bible to drink wine, and therefore I will push about the bottle, whether it be destruction to this reformed drunkard or not? Sir, you and I "have not so learned Christ." You and I have not so learned our Bible. You and I have not so understood that "love, which worketh no ill to his neighbor, and which is the fulfilling of the law." No sir, whatever may be the case in other nations, in nations not stocked with drunkards, as ours is,—it is but too evident that, for us to drink wine in our circumstances, is to drink the price of souls. Sir, said Mr. S., it must be unsound theology, which arrays the word and the providence of God against each other. When the course of providence so plainly teaches, that fermented drinks are in the way of the reformation of our drunkards, we need not fear, that the Bible requires us to drink them. On the contrary, we may be sure, that it stands opposed to our use of these drinks, in our circumstances. The God of the Bible is the God of Providence. The Bible and Providence are mutual interpreters—they are concurrent teachers.

Is not, said Mr. S., the duty of our abstaining from fermented drinks perfectly plain? But we have another charge to meet. You fanatics, you ultras, are never contented. You can't let 'well enough' alone. The temperance reformation has gone on and is going on. Why introduce a new principle into it? Well now, were I to admit, that it is going on; and were I to admit what is not true, that we are attempting the introduction of a new principle into the reformation; I would then put this pertinent question, "through whose agency mainly is it, that the reformation is still going on? I affirm, said Mr. S., without fear of contradiction, that it is mainly through: the agency of those, who present the consistent and self denying and efficacious example of abstinence from all drinks which are snares to the frail resolutions of the poor drunkard who is striving to reform himself. Strike out from the ranks of the temperance men in this state, those who "go the whole," or, according to the English slang, the teetotallers, and there would not be energy enough left to move the temperance car forward a single inch; nay, it would roll back faster than ever it went forward. Hitch to that car none but those, who redden their faces with wine, or bloat their limbs with cider and beer, and the enemies of temperance would shout derision at your "weak team."

Let me, said Mr. S., put this question to the wine bibber, who professes to be a temperance man, and to be solicitous that the great reformation, which is now pervading our land, may be crowned with triumph. "Is

there not something injurious, not to say mean, in your calling on the lower and middle classes to abstain from the cheap intoxicating drinks, to which they are accustomed, and which are the only intoxicating drinks, that they can afford to buy; whilst you, yielding up nothing of your own indulgences to the claims of this common cause, continue to gratify your palates with costly intoxicating beverages?" It is injurious, it is mean, and nineteen twentieths of the members of the temperance societies of this state feel it to be so. It was, in some respects, well said a few weeks since, by a gentleman in New-York, when he was called on to sign the pledge of abstinence from ardent spirit merely: "No, I cannot sign it, I cannot deny the poor man his whiskey, whilst I drink my wine."—I do not blame that gentleman for refusing to sign the pledge, or for persisting in drinking his wine, but the partial and unfair operation which he condemned, I condemn also.

And now, said Mr. S., shall we not all resolve to give up every drink, which can intoxicate? In our peculiar circumstances, surrounded as we are and intermingled with half a million of drunkards, whom, remember, we, by the support we have given to pernicious customs, have contributed to render the wretches that they are; so situated, I say, with motives the most powerful and touching, appealing to our benevolence can we refuse to abjure all drinks which intoxicate, can we consent to leave open a single one of those fountains, which flow with death to this vast and inconceivably unhappy number of our countrymen? Wine drinkers! you have but one objection left to entering on this plain course of duty, on which heaven and earth, and the world, and the Providence of God command you to enter forthwith. Every other objection you can give, I trust you have given to the wind. Only one remains. Oh, that you would give that up also! I know, from sore experience, how hard it is to give it up. This objection, which cleaves so tight to you is, that you cannot consent to be unfashionable, you cannot consent to do violence to a custom so consecrated by the fashionable world, as is the sipping of wine. There are many persons, who can brace up their nerves to stand a shot; who, nevertheless, would flinch from the singularity of refusing a glass of wine at the table of the polite. Well, I am aware, that it is hard to encounter fashion, especially on so cardinal a point, as that of wine drinking; and I sympathize with any one who is called to the shock, for I well remember that shock in my own case; but, I put it to you, is it not worth all this pain, to have a share in saving half a million of your countrymen from the unutterable woes of drunkenness? Is it not worth all this pain, if thereby, and thereby only, you get out of the way of the salvation of these pitiable fellow beings?

#### NOBLE PROJECT.

Dr. Edwards the secretary of the American Temperance Society in a lecture recently delivered at Salem Massachusetts, stated that the object of the National Society now is, to embody in a plain and cheap form the facts contained in its four last annual reports, and to put a copy of the volume into the hands of every preacher in the United States, of which there are 12,000; of every lawyer, of which there are 9,000; of every physician, of which there are 13,000; of

every legislature, of which there are 4,000; of every secretary of a temperance society, of which there are 7 or 8 000; and last, though not least, of every young man in the seminaries of the United States, of which there are 11,000; that no one should ever obtain a liberal education without having an opportunity of becoming acquainted with these facts. Then to open deposits at Buffalo and other places, to supply every family emigrating to the West with a copy; and the same at all the principal sea-ports, to put a copy into the hands of every foreign emigrant; and finally to secure co-operation at foreign ports, so that no emigrant should sail for this country without being kindly admonished that if he would prosper in America he must belong to the temperance society.

At the same meeting a collection amounting to more than one hundred dollars and at the First Baptist church in Boston, another of between three and four hundred dollars had been taken to aid in carrying this plan into execution. Dr. Edwards had also received some private donations; among others that mentioned in the following note:—

*To the Rev. Dr. Edwards, Corresponding Secretary of the American Temperance Society.*

Dear Sir—On the steps of my door, nearly covered with snow, was found this morning the following note, addressed to myself, viz:

\* Rev. Mr. Williams—Please to hand this Ten Dollar Bill to Dr. Edwards the temperance agent. On the bill you will find the following inscription, viz: "The profits of Licensed Rum-Selling: given to furnish Retailers with an Abstract of the essential parts of the Temperance Reports—by A RETAILER."

We trust the American Society will be promptly and cheerfully sustained in this truly national, and most benevolent design.

Since the formation of the American Temperance Society, as stated by Dr. Edwards, 8000 associations on the principal of total abstinence, have been formed, including 23 State temperance societies, one solitary State only being without such a society. The effects have been felt on the other side of the globe, and the most sanguine anticipations have been more than realized. When the plan was first proposed, Dr. E. gave it as his opinion that by this time the cause could be made to number 150,000 friends, and this was thought to be an Utopian idea; but now the temperance societies embody 1,250,000 members; 3000 men have ceased to manufacture ardent spirit, because they think it wrong to do so; 7000 have abandoned the sale of it, one of which number, Dr. E. said, informed him that he used to sell a barrel, in small quantities, before meeting on Sunday; 1000 vessels sail from the U. S. to all parts of the world without it, and many insurance offices have offered to make a discount of five per cent, on temperance vessels. The insurance of such vessels in the United States, would amount to 150,000 dollars annually; and 10,000 confirmed drunkards have been reclaimed, and now make no use of ardent spirit.

**A JUST COMPLAINT.**—At a Convention for the western part of Worcester county, Massachusetts, held at Brookfield, January 1st, 1835. An address to dealers was adopted, in which is clearly brought out the fact, that the traffic is now becoming very unequally oppressive in the burthens and injuries it

inflicts. From the purified districts now numerous in New-England, the incorrigible drunkards and their pauper families, a scourge to any community, congregate in those towns where liquor is still sold, and are there to be supported, their crimes investigated and punished, and when dead, their bodies to be buried at the public expense. While taxation for the support of drunkards bore equally upon all parts of the country, all were patient; but now that some are retrieved, those whose burthens have been increased in proportion, naturally become impatient.

Said a brother to us the other day—a tobacco-chewing brother—"You say too much in the "Observer" about tobacco and too little about rum." To gratify this brother, whom we greatly respect and love, we give to-day a "Chapter on Rum and Tobacco" together. 'Tis a pity they should be separated, since if not twin brothers, they are at least, first cousins. We extract from the "Child's Book on Intemperance."

#### COST OF RUM AND TOBACCO.

'Will you please to buy me a pair of shoes, to go to the Sabbath school?' said a bright looking little girl to her father. The father took a shilling from his pocket, and, showing it to the child, answered, 'that is all the money I have in the world! When I get money enough, my dear, I will buy a pair.' He sat awhile puffing his cigar, and then calling to a little ragged, barefooted boy, told him to take the money and go to the shop, and get some rum and a little piece of tobacco. The mother cast at him a look of reproach, not unmingled with sorrow, and the little girl sprang from her chair; 'O father, I thought you were going to save that to buy my shoes.

I will bring you a tumbler of water, and mother says that is what God made for us to drink.' 'Your mother is always filling your head with her notions, said her father, pushing the child from him. John soon returned with the tobacco and rum, and Mr. — took a glass, before setting down to their coarse and scanty dinner. He diluted a small portion and presented it to the lips of the babe. The mother uttered 'don't Mr. —', in a low voice, as if fearful the older children would observe, and turned the child away. Mr. — threw the contents of the tumbler on the well-soured floor, muttering at the same time, something about her foolish whims: and then added in a louder voice, 'I see how it is; the children will be taught to despise me, in my own house.

'No, husband,' said the wife mildly; 'they will always be taught by me, to love and respect you; but I know, were you to reflect a moment, you would be both to create in your children an appetite for rum. Let us say no more at present; I know you regret as much as I do, the dangerous habit you have acquired, and I trust you will yet have resolution to leave it off.' Mr. — looked round on his neat but ill-furnished dwelling, and a tear started in his eye, as he looked at his pale, delicate wife.

'Hannah,' said he, 'you were never born to live in such a house.'

'I don't mind privations myself, husband: but for your sake, and the children's I could wish we were differently situated. Our poverty now prevents our associating with a class, in which I know you are qualified to shine, and in which,' she added with a



smile, 'such habits are less common. Yes, and these unfortunate habits serve to keep us where we are. Will you pardon me, husband, if I give you an evidence of it? You know we have none of us been able to attend meeting this summer, for the want of suitable clothing. For the last two months, I have made a minute of the money John has carried to purchase spirit and tobacco. You would hardly have believed it, but it amounts to more than sufficient to purchase little Jane a bonnet, and a pair of shoes, and me a comfortable gown.'

'And you, Hannah, have been suffering for the comforts of life, that I might indulge these destructive habits. How could you be so cheerful and patient, all the time?' The wife burst into tears.

Mr. ——— knew the character of his wife too well, to suppose she desired any humiliating confessions or promises on his part. He said nothing of his future conduct; but he silently resolved, and that resolve was forever kept, that he would tamper no more with these pernicious stimulants. Theirs is now a lovely family, inhabiting a neat tastefully-furnished dwelling, which he has purchased by his industry and frugality, and they are surrounded by all the comforts and little elegancies of life. M. ——— is now as much respected for his temperance, integrity, and sound understanding as his wife is for her goodness, benevolence and piety.

#### THE DRUNKEN CREW.

The Gambier Observer contains the following extract of letter from Bishop Melvaine, of a Ohio, written at sea, near Liverpool.

We have had pretty good evidence of what causes the destruction of so many vessels, supposed to be lost by the violence of the wind; and solid reason to value highly the great efforts of temperance societies among seamen.

Our captain shipped his men on condition that they should bring no liquor on board, and with the promise of a drink per day, if they should behave well. He especially charged the mates on the day of sailing, to search every man's chest, and to take away what liquor they could find. We had not been long under way before it was evident that all were more or less stupefied with drink. The man taking the soundings was too much "disguised" to be trusted. Another and another, was put to the wheel to steer, and changed for another, because too much intoxicated. One man being ordered to let go a rope, went to unfasten the hoops of the sparker. Four times the captain ordered a rope to be let go and no one seemed to have sense enough to obey. The first mate was so much under the influence of a drunken fit just passed, as to be unfit for duty. In this state of things, the captain went himself, and searched the chests for liquor. Every man had brought it on board. Some jugs were already emptied, others were still well charged. One man had a keg of 12 gallons. The boatswain had his supply, and each mate had laid in a store of poison. Thus we were indeed prepared for storms and dangers. A gale of wind might have found us without enough sober men to work the ship. How entirely are we in the hands of the Lord! The captain, of course, collected the precious stores; and now they make a goodly appearance, locked up in one of the state-rooms of the cabin. The men have been denied their promised drink, and all seem to be sober and steady. But a melancholy event, which the captain ascribes to this liquor, has yet to be related.

I was sitting on Sunday morning in the round-house, too sick to move about, or to take interest in any thing,

the rain pouring upon deck, when I heard something fall, heavy and loud, as if some heavy timber from a loft had come down. Soon I heard the mate cry, "call the captain." The steward was soon at the captain's state room with a fearful message, "Captain, one of the men has fallen from the yard." I was so sick that I could not venture to see the poor fellow—knowing I could do no good. He had fallen from the mizen top sail yard—about 45 feet, his head was foremost, and struck the deck with a deadly force. He was taken up senseless, and continued so till night, when his immortal spirit took its flight. What a sudden call upon a sinner to meet his God! The captain supposes he had not recovered enough from the effects of drink, to know how to take care of himself when aloft. The next morning at 8 o'clock, I was requested to officiate at the burial. It was the first I had ever witnessed at sea. When I came on deck, the sailors and steerage passengers were all assembled at the side of the ship, near her middle. On a barrel which reached to the top of the bulwarks was a board laid, which extended over the sea; on the board laid the body, sewed up in canvass, and wrapped in the national flag, ready to plunge into its boundless grave. My audience was comprised of Catholics, Protestants, Irish, English, Welch, Dutch, French, Swedes, and Americans. The deceased was a Swede, a young man of respectable parents now living in Stockholm, from whom he had ran away. After a short exhortation, feebly uttered, (for I was sick,) I began the burial service, which, however impressive on land, is deeply so in the solitude of the ocean, over so deep a sepulcher, amidst the roaring of the winds and the strife of bounding billows. At the words "we commit his body to the deep," the two men standing by the corps, raised one end of the board on which it lay, when it plunged into the foaming water which was swelling up the ships side making a horrid splash and striking all hearts with solemnity. The spectators, as if they had not expected it, rushed to the bulwarks to see it sinking into the fathomless abyss—the surge rolled its huge mass over the place where it fell, the rapid ship swept away from the lonely remains of one who so lately had been managing her wings, while I continued the service: *The earth and the sea shall give up their dead, &c.* Thus ended the short, simple, but most solemn funeral at sea, the last, I hope, to be witnessed by me. But may be, the next may be mine! "So teach us to number our days that we may apply our hearts unto wisdom!" Desirous of improving the opportunity to do some good to those on board, I went immediately to my trunk, and got out my tracts, which the sailors and steerage passengers, though several of the latter are Irish Roman Catholics, received with expressions of thankfulness, and seemed to take pleasure in reading.

From the Christian Secretary.

MIDDLETOWN, FEB. 18TH, 1835.

MR. CANFIELD,

Supposing that whatever tends to promote the great work of Moral Reform, is interesting to you as also to your readers, I desire, with your permission, to speak of an instance, in which I have recently been indebted to the Temperance Reform for temporary tranquility. Having been on a visit to some friends in the country, as I was on my return, I found it necessary to stop in Hartford for one night, and accordingly had my trunks left at one of your Hotels. I had an acquaintance, with whom I had spent most of the evening, in very agreeable conversation on the progress of the Redeemer's kingdom in our hearts as individuals, and in the world abroad, after which I returned to the Hotel where I had left my trunks, with the idea of getting lodging there for the night. I sat down, but had not been in the bar room many minutes, before my ears were filled

with such profane and filthy conversation as convinced me that like Peter, I was warming myself in a company of sinners. But I was at a loss how to place myself in a more pleasant situation. I feared if I rose to depart I should be noticed, and from being an unwilling spectator of what was passing, I should become the butt of their grossness and vulgarity. But to stay contentedly, I could not. Finally I resolved to take my leave and though it was already late, to seek new quarters. I accordingly sought out the Temperance Hotel, and requested lodging, which I was assured I could have.—After setting for an hour, and observing with satisfaction the order and decorum which prevailed in so perfect a degree, I retired. No sooner had I entered the room where I was to lodge, than I espied a Book lying on the table. I took it up eagerly, to find what it was, and was delighted to find by the inscription, it was the **WORD OF GOD**! I opened it, and found a sentiment written, which while it confers honor upon the owner of this Blessed Book, should recommend its establishment to all who regard it as a pleasure to patronize whatever is noble and good. "If we would be great, we must be good; if we would be happy we must be holy." What were my sensations on reading this, and thus being afforded the privilege of opening the Book of Books, may be better imagined by those who have experienced similar ones, than described by me. Suffice it to say, I felt myself once more at home. An hour before, I seemed as a stranger in a strange land, but now the Word of God was a minister of mercy to my soul. I read it with interest, and consoled by the promises of Him, who holds all things at his disposal, enjoyed a season of refreshing and tranquil repose. I rose in the morning, invigorated both in mind and body, breakfasted, and at a seasonable time, I took my departure for home, resolving that if I should ever again be passing through Hartford, I would stop at S. TREAT'S TEMPERANCE HOTEL. W. T.

*From the Temperance Recorder.*  
**OUR MOTTO.**

Our readers will perceive that at the commencement of the fourth volume of the Recorder, a great change takes place. The late anniversary, more deeply interesting to the friends of the cause than any before, more numerous attended, and occupying a larger space in the public mind, will, as the legitimate consequence of what was then said and done, be followed by greater results than any former meeting of the kind. We have not space briefly to recapitulate what our readers will find at large in the preceding columns. But among the peculiarly gratifying results of this anniversary, we regard with especial gratitude that clear and wholly unanimous decision, which leaves us not only at liberty, but imposes upon us the obligation to advocate in our most widely circulated publication, the true and only principle of a triumphant and stable temperance reformation; that namely of *total abstinence from all that can intoxicate*. This is the star of our future course. We have chosen a most solemn and impressive motto from the word of God; **WO UNTO HIM THAT GIVETH HIS NEIGHBOR DRINK, &c.**; but not with a design of wresting this high authority, to sanction a tone of unsparring denunciation, and uncharitable censure. We would not denounce. But we would with all long suffering and meekness, beseech all men who read and believe the Bible, to ask their own consciences, if the spirit of God, speaking in reference to those times of darkness in which the prophet Habakuk wrote, denounced ~~we~~ upon those, who, for a paltry gain of silver and

gold, made their neighbors "drunken"—what shall be said of the men who in the midst of the light, and in defiance of the conscience of the nineteenth christian century, persist in the annual slaughter of 50,000 human bodies, the annual immolation of 50,000 precious souls? We pity the drunkard! we tremble for the fearful doom pronounced against him; but let us take his place, even in the dust of degradation in this world, yea, let us take his place at the bar of an offended God, rather than that of the man who rolls, mayhap, in splendor, or riots amid all the luxuries this world can give, but who derives his polluted gains from this most cruel traffic! Call not our language harsh. We know that we must speak the truth in love,—and it is in love, that we say this is a murderous, a soul destroying traffic; and no man is now necessarily ignorant of its atrocity; therefore, no man who pursues it, is exempt from the guilt, of murder.

At the commencement of our new year, we would had we space, address a brief word to each of the three great classes of the community, among whom we labor. We distinguish but three classes. *The temperate, the dealers, and the drunkards.* To the second, in addition to the fearful admonition conveyed in our motto, we would most respectfully urge the consideration, that the present is the best possible time to retrace an erroneous course; to abandon a false position; to forsake an employment when no respectable man among you, would now, for the first time enter. Delays at all times dangerous, are peculiarly so, to men in your situation. You cannot conceal from yourselves the fact, that a line of separation has been drawn; and that on one side of it are arrayed the temperate, the virtuous, the intelligent; and on the other, closely linked with associations which we need not name, stand—yourselves. Every day, and every hour renders this line of separation more distinct; the chasm which divides you from the good and the virtuous, grows wider and deeper; oh, cross it now, before it become like that gulf which yawned between the rich man and the beggar in Abraham's bosom.

To *drunkards* we would say, we regard you as entitled to our tenderest sympathies. The barbarous customs, the absurd prejudices of an ignorant age, have placed you in subjection to a cruel bondage. You have surrendered your liberty, your property, your happiness, and the happiness of your families into the keeping of a subtle and deceitful tyrant, who mocks your well meant, but unavailing struggles for self emancipation. In your own strength you cannot escape; but by the blessing of Heaven on the efforts of the good and the temperate, you may yet be set free. To this end, you have need to feel that your own strength is not sufficient, that your desire and your resolution to abstain from the cause of all your sufferings should be communicated to those who may watch over you, and strengthen you in your times of temptation and danger, in a word, you should resort to the wonder-working public pledge, which has already rescued so many thousands of your class.

To speak the truth freely; riches are dust, honors are shadows, and pleasures are bubbles, and a man a lump of vanity, compounded of sin and misery.



## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 7, 1835.

## MISSIONARY ASSOCIATION.

The Sabbath School children belonging to the first Ecclesiastical Society in this city were organized into a missionary association in 1832. On the last Sabbath they held their third anniversary and we were surprised and delighted to learn from the Report, that their little savings, like the drops that make up the ocean, amounted in the whole, to \$727 29. The amount contributed the past year, was \$304.

This method of training up children to appropriate their pinnies to a useful object, has a double benefit. It not only prevents them from indulging their appetites and tastes, with luxuries that injure the health, and lead to bad habits, but it creates and cultivates the purest benevolence, interests them in the cause of missions, and imparts the greater luxury of doing good to their fellow beings. The children of this school, have become already much interested in the cause of missions. Most of their contributions have been appropriated to the American Home Missionary Society, for the purpose of furnishing the destitute in our own borders, with the blessings of the gospel, which they so richly enjoy themselves—and now their hearts are expanded to embrace the millions of China, who are perishing for the Bread of Life. Thither one of their former teachers has gone, and while they are contributing to his support, they feel that they are obeying the command of God, "Go, preach the gospel to every creature."

## ORIGIN OF MISSIONS.

We give place to the following recollections of an aged correspondent. Without stopping to investigate the accuracy of his statement, relating to the origin of missions. We commend his counsel to the churches as from one about to leave the stage.

MR. WHITING.—If you will give the following statement of the origin and progress of the missionary cause in this country, and what I think must be done, a place in your useful *Intelligencer*, you will gratify one of your subscribers. I shall say nothing about the society formed in England, before the revolutionary war, to propagate the Gospel in America, for I know but little about it, or how Mayhew, Eliott and Brainard were supported.—Their names will be had in grateful remembrance through time and eternity for their disinterested benevolence and perseverance in instructing the Indians and bringing them to the knowledge of a Saviour.

But I shall begin with what I think was the first step. About fifty years ago the association of Litchfield county, (there was but one then) sent the Rev. Jeremiah Day of New Preston, father of the President, to the northern settlements of Vermont to form new churches and strengthen feeble ones, and the ministers of the association supplied his pulpit in his absence. After him others went out in the same way.

Soon after these same ministers formed the Connecticut Missionary Society. After this the Berkshire and many other missionary societies were formed. Those

societies have done more (in my opinion) to build up the cause of the Redeemer, than any others according to their means.

Out of these have grown the Foreign Missionary Society, and the American Home Missionary Society and all other benevolent institutions, that have been put into operation of late.

All these societies, except the Foreign, have in a great measure united in the American Home Missionary Society, and unless there is more done for that, than has been done, all is lost. For those now on the stage who have taken an active part in building up those societies, will soon pass away. (I do not know of but two ministers now living who assisted in forming the Connecticut Missionary Society, Dr. Perkins and Dr. Lewis.) Not only our religious, but our civil privileges are in danger, for a republican government cannot be supported, only by an intelligent and moral people; and that morality must be based on the religion which Christ taught. "Do unto others whatsoever ye would that they should do unto you." When the enemy come in like a flood, we must lift up a standard against them. We cannot educate young men to preach the gospel in our western and southern settlements as fast as they are wanted. To remedy this evil, let each association lend one of their ministers to the A. H. M. Society for a number of months, (say four or six,) the ministers of each association supply the pulpit of the one that goes, and let the church and society not only pay their salary, but do more to assist the family, and when one returns, let another go. In this way each association might keep one in the field of labor all the year. This would tend not only to keep up a good feeling among the churches here, but unite the east and west, the north and the south, do away all jealousy, and be a means of sending the gospel through our land and throughout the world. Let all denominations of Christians unite in this good cause; the prosperity of our free institutions depends upon it. Yea more, the salvation of millions of immortal souls depends upon it. I hope ministers of the gospel, whose duty it is to watch for souls, will take up the subject and do it more justice than I have; and let the rising generation remember, that when their forefathers had achieved their independence, the first thing they did was to establish the gospel in all our new settlements, to keep out a more deadly foe than those who wished to enslave our bodies.

The above is from the pen of one that is almost three score and ten years old.

## For the Religious Intelligencer.

LET true Christians with becoming earnestness, strive in all things to recommend their profession, and to put to silence the vain scoffs of ignorant objections. Let them boldly assert the cause of Christ. Let them pray, continually for their country in this season of difficulty, and with equal earnestness for the conversion of the world. Who can say but a merciful God who heareth prayer, may continue to us the fulness of temporal blessings which in such abundant measure we have hitherto enjoyed and add to them the richer blessings of his grace.

Let Christians be active, useful, generous towards

others; manifestly moderate and self-denying in themselves. Let them be ashamed of idleness as they would of the most acknowledged sin. When Providence blesses them with affluence, let them withdraw from the competition of vanity; and without sordidness or absurdity, show by their modest demeanor, and by their retiring from display, that without affecting singularity, they are not slaves to fashion. That they consider it as their duty to set an example of moderation and sobriety, and to reserve for noble and disinterested purposes, that money, which others selfishly waste, in parade, and dress, and equipage. Let them manifest a moderation in all temporal things, as becomes those whose affections are set on higher objects than any which this world affords, and those who possess within their own bosoms a fund of satisfaction and comfort which the world seeks in vanity and dissipation. Let them cultivate a catholic spirit of universal goodwill, and of amicable fellowship towards all those of whatever sect or denomination, who, differing from them in nonessentials agree with them in the grand fundamentals of religion. Let them countenance men of real piety wherever they are found; and encourage in others every attempt to repress the progress of vice and to revive and diffuse the influence of religion and virtue. Let their earnest prayer be constantly offered, that such endeavors may be successful, and that the abused long-suffering of God may still continue to us the invaluable privilege of vital Christianity.

For the Religious Intelligencer.

#### CEYLON MISSION.

Extract of a letter from E. S. Minor, Printer to the mission at Ceylon, to a gentleman of this city; dated—  
*Government Ship Wellington, on our way  
 from Colombo to Jaffna, Wednesday, Feb-  
 ruary 26, 1831.*

MY DEAR FRIEND,—The leisure of this short voyage affords me the opportunity of addressing you a few words from a heathen land. You will probably have learned before you receive this, of our arrival at Colombo on Tuesday the 18th of February, and the kind reception we met with from certain brethren of the English church. These friendly attentions, together with the unexpected offer of a passage to Jaffna, which is distant from Colombo about 150 miles, in a vessel of government, demands our highest gratitude to Almighty God. The advantages we derived from taking a passage in this vessel, can hardly be realized by persons who have never been away from their own happy homes. Here we have comfortable accommodations, and a kind captain;—on board a native boat, which we anticipated would be our conveyance, we should have had, in the first place, the most rudely constructed boat, with no cabin and no deck, but a sort of thatched roof, with a few scuttle doors that give admission in and out of the hold; but what is worse than this, they are infested with centipedes and scorpions, and other obnoxious vermin. In addition to these inconveniences, they are miserable sailors, and never proceed on their way in the night, but take down sails, mast and all, and lie by for the light of day, which would have made our passage probably

twice as long as it will be. This evidence of the good feeling of this government towards the American Mission, is credible alike to the just discernment of the "powers that be," and the good conduct of our missionaries, and contrasts very pleasantly with the feelings of a former incumbent in power. The present Governor, the Right Hon. Sir Robert Wilmot Horton, is said to have a very partial feeling toward the American Mission, while his predecessor was so inimical in his feelings that had he been now in office, we might have been sent back to America without ceremony. This circumstance must be a gratifying one to the friends of missions, inasmuch as it is the fulfilment of the prophecy, that "kings shall be nursing fathers and queens nursing mothers," for Zion. We have been permitted to see one affecting specimen of idolatrous superstition and degradation. It was at a temple of Boodah. The idol, a poor senseless image of clay, lay in a reclining posture. A poor old woman, shriveled up by age, who had probably come a distance of several miles, crept into the temple, and after distributing her offering of flowers before the idol, clasped her hands in an attitude of earnest supplication, and besought the god, as we learned from an interpreter, to make her happy after death—to give her a seat in the highest heaven through the merit of that offering which she had just made. Meantime the priest stood near her, laughing at her as she went through her devotions. It was a touching sight to us new-comers, and we earnestly wished that the whole scene could have been transferred to the presence of an assembly of Christians, that they might be excited to more prayer and effort in behalf of the conversion of the world. This feeling was increased by what we have seen of the good effects of missionary labor. At Cotta, where we have been residing, is an institution for youth, containing about twelve youth at present, some of whom have made considerable proficiency in Hebrew, Greek, and Latin, and some of the branches of mathematical science. Several of them are also devotedly pious, and are employed as Catechists and Teachers. There is under the charge of Mrs. Lambrick, the wife of one of the missionaries, a school of girls numbering about 60, from the ages of four or five, to that of ten. They are well instructed, and appear to be as intelligent as almost any children of their age that I ever met with. I can truly say, that I never met a school whose appearance interested me so much as this. There occurred a very interesting circumstance on Sunday last. Several youth, I do not recollect the number, who were once in the American missionary seminary at Batticotta, and now reside at Colombo as Teachers and Medical assistants, hearing of our arrival, came out to Cotta (six miles from Colombo,) to pay us a visit. They appeared remarkably well, spoke with deep feeling of the kindness of the Am. missionaries, and some of them manifested a spirit of piety. They wished us to give much love to Mr. Poor from them, saying he was kinder than their own parents. They had been from Jaffna two years, and the lively interest they still felt in their former instructors, and in the missionary efforts making there, excited in our hearts deep emotions of gratitude to God for the blessing with which he had crowned the efforts of

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his servants, and also that he had permitted us to engage in this work of mercy.

*For the Religious Intelligencer.*

Why is the happiness of heaven covered with an impenetrable veil of darkness? Could men form any proper conception of the extatic joys in reserve for the blessed, would they not have a powerful incentive to virtuous action? Would it not abate the ardor with which they pursue the vanities of time, to the neglect of their eternal interests? Would it not expand their views—sublimate their thoughts and raise their affections to God? Questions of this kind often arise in the mind, and at first they really appear difficult of solution. But a very little reflection renders it obvious why things are as they are. A glimpse of the glory of heaven would unfit us for the duties and business of life, and render our very existence here, an intolerable burden. The humble peasant "alike unknowing and unknown," jogs along the low vale of life, and is happy in his ignorance. But let him be transferred for a season to the brilliant court—let him witness the splendid pageant of royalty—let his ambition be fired with the prospect of raising himself to a level with the favored sons of affluence, and think you he will be disposed to return to his lowly and quiet cottage? That he will retain his relish for the simple and unsophisticated joys of his former humble home? Every day's observation and our knowledge of the constitution of human nature, forbid such a supposition. Just so is it with heaven. Having once beheld its sublime realities, how could we afterwards mingle with the grovelling employments of this earth?

Hope is the great master-spring of human action. It is some gay vision over dancing before our eyes which decoys us onward in the journey of life. But could we pry into futurity, and gaze upon the dazzling splendors that surround the burning throne, no room would be left for hope, in the proper sense of the term; "for hope that is seen, is not hope; for what a man seeth, why doth he yet hope for."

Let the Christian then discharge all his duties with fidelity; let him await the vicissitudes of life with patience and resignation; "let him pass the time of his sojourning here in fear," and though he may be able to form but a little conception of the nature or extent of the happiness that awaits him in a future state of existence, yet he may look up to his Saviour and console himself with the reflection "as for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." H.

*For the Religious Intelligencer.*

MR. EDITOR,—Believing that there is no more simple or better way to benefit with the gospel, the destitute and those who absent themselves from public worship in this city, than by the distribution of tracts, attended with proper instruction and advice from faithful individuals, I wish to inquire, if there cannot be some way devised to carry this method of doing good into execution.

It is a notorious fact that many in our city seldom hear of the salvation through Christ, or at least, are not taught

their duty and obligation to God, who would doubtless be greatly benefited should this measure be carried into effect. It is presumed that all feel the importance of thus benefitting this class of individuals, which have so long been neglected; and surely no one will doubt the propriety of the measure, when he considers the vast amount of good accomplished by the monthly distribution in other places.

Would it not then, be proper, practicable, and right; therefore is it not an indispensable duty that something of this kind should be done? AN INQUIRER.

THE "FRUITS" OF POPERY.

"By their fruits ye shall know them.—*Holy Writ.*

Amidst the conflicting statements which assail our citizens on all sides, in regard to the nature of Popery, there is one fact about which there can be no mistake, and that is, the palpable effects of the Popish system on the moral and social condition of the people over which it rules uncontrolled. Is it true, that by their fruits ye shall know the character of the tree? then as surely is Popery condemned by its ever blighting effects on human happiness.

The description of the moral and social condition of the people of Italy, which we give from the pen of one of the editors of the N. Y. Mirror, now traveling in that country, is, graphic, and its truth is confirmed by other travelers.\* What Mr. Fay asserts, with a praiseworthy diffidence of his first impressions, the writer of this is able to confirm, from years of observation in Papal countries.—N. Y. Obs.

ITALY.—My glances at Italian character must be received with allowances, as mere casual impressions which might be changed by longer residence, or more extensive experience. I have said that the people appeared to me dishonest. I have certainly never before been cast among such voracious bargain makers, such greedy beggars and unconscionable cheats. The unlucky traveler feels the full concentration of their combined efforts. Regarding him as a kind of legal prey, they flock down upon him with the avidity of vultures, although with the assumed gentleness of doves. The renown of Italy annually swarms her towns and roads with strangers, who call forth all the cupidity and meanness of a people naturally cunning and ingenious, and driven by poverty and oppression to a miserable state of life and morals, without knowledge to regulate them. They are full of the germs of talent and kindness, and when enlightened and good, are amiable, generous and delightful people. But these characters are exceptions, and the males disgust you with broad indecency, and cheat you in every trifle and at every step; and not unfrequently of examples of wickedness and audacious profligacy, the thought of which makes my blood boil in my veins, and yet for which they tell us there are no redress. Out of Tuscany the slanderer, the seducer, and the assassin, stalk fearless of law, which concentrates its silent energies against liberal thinkers, suspected patriots, incautious strangers, and plotters against government. Priests and soldiers like the nightmare on the land, and all the wise and virtuous among the Italians mourn over the dreadful debasement of their country. I have seen tears in the eyes of a silver-headed man, and that man a priest, while acknowledging the wretchedness of "poor Italy." The authorities not only often repress virtues, but encourage vices. Knowledge, thought and industry are locked in certain channels; all the excesses of extravagance flow from the duke downward, and their ever-recurring holidays sink them deeper in poverty, laziness, sloth and their consequent evils; thus investing idleness with the propriety of law and the sanctitude (?) of religion. There is no



press, and the grossest impositions pass believed by most and unquestionable by all. Credulity upon the subject of annual miracles is itself almost a miracle; and if we may credit the reverend narrators of these wonders to the gaping multitude, the saints toil more laboriously than the men. No profit is too unimportant for the people to extort, and no invention too mean and complicated for them to contrive, with the hope of gain from the devoted forestiere (stranger.) He must distrust them in all they say, in all they do, in all they give. They cheat in the price in the quantity, in the quality; he will pay twice or five times as much as they dare charge one of their own countrymen, and yet I never met more civility. It is curious to remark what a system and science cheating has become in Italy, and how from its universality it has almost lost its odium.

"Sir," said a French gentleman the other day to a shopkeeper, "you made me pay four piastres for this article, and you gave it to that person for two."

"And if I choose to give it to him for nothing," was the reply, "what business is it of yours?"

The spirit of fraud pervades all the minute details of life, and extends to classes of society where the unsuspecting stranger never dreams of its existence. It rises from the porters, shop-keepers and vetturini, to the owners of hotels and runs through the various forms of extortion, incorrect information, pilfering, and not unfrequently takes a yet more bold and alarming range, carrying distrust into the bosom of families, and reaching even the highest arrangements and dearest relations of life.—*T. S. Fay.*

*From the Boston Recorder.*

## TO IRISH CATHOLICS.

### LETTER V.

The Catholic Sentinel says, that your priests do not teach you to worship images, but only bow down unto them, out of respect to those whom the images represent, and the Council of Trent teaches the same doctrine. Now, that is just what God forbids. He says, "Thou shalt not bow down unto them." The Council of Trent says, Thou shalt bow down unto them. The Council contradicts God, and your priests agree with the council. Which will you obey?

But they say you do not worship the image itself.—You only worship Christ by means of the image. Just so all the heathen talk. They use their images just to remind them of their gods. They do not think that the wooden idol itself will hear their prayer. They only expect that their god will hear the prayer that is made before the idol. If you do just like them, are you not idolaters?

Your priests deceive you in this matter. God says, in plain words, concerning images, "Thou shalt not bow down unto them." If you do bow down unto them, you break his commandment.

But I wish to address you now, on another subject. I am told that you are required to confess all your sins to the priest. God, in the Bible, does not command you to do it. He teaches you to confess your sins to him; and if you have injured any of your neighbors, you must confess it to them; but he does not say that you must confess your sins to a priest. I hope you read the Bible, or hear it read. I know that a committee of the Council of Trent made it a rule, that none of you should have the Bible in your own language, without a written permission from

your priest; and that two Popes issued bulls, confirming this rule. But Bishop Fenwick swore, at Cambridge, that he wished you all had Bibles; so I suppose you may read them without fear. I hope, therefore, that you will all have Bibles, and read them, or hear them read.

I have read in some Roman Catholic books, that the priests have power to forgive sins. Roman Catholics testified at Cambridge, that they do not pretend to forgive sins, but only declare the forgiveness of God. But no matter, for the present. I suppose they neither pardon, nor declare that God pardons, any sins, but such as you confess. If you have any sinful thoughts, for which you need pardon, you must confess them to the priest.

There are some wicked priests. You are told that Luther was one. You are told that he was so wicked, that he could not bear to live without a wife.—However this may have been, I suppose there are wicked priests. I once saw a Nun, from Canada, with her little daughter. The little girl's father was a priest. Bishop Cheverus knew them, though I do not know that he did any thing wrong about the matter. You may think this a very strange story; but that Nun doubtless had some sinful thoughts for which she needed pardon; and if she told them all to the priest, I do not think it at all strange. And if any woman or girl in Boston should ever have any such thoughts, I do not think she ought to tell any priest of it. I do not think it best for the priests to know who can be most easily tempted. It may excite wicked thoughts in them, which they would not otherwise have. Sometimes, I am told, the confessional is so contrived, that the priest does not see the person who confesses; but I am afraid that, if all such thoughts are confessed, a wicked priest will sometimes find out who confesses them.

But I have another objection against this practice of confessing to the priests. If the priest knows all your faults, and all the faults of all the members of your family, he has you completely in his power.—He can do you immense mischief, whenever he pleases. If you and your family are as free from fault as most people are, still he can do you great mischief. I know it is a rule, that he must not tell what you confess to him; but how do you know that he will not break that rule? And besides; he can take advantage of his knowledge of your faults, without breaking it. He can tell somebody how to watch you, and find out what you are doing. In a great many ways, he can make you feel afraid of him.—God says, "the fear of men bringeth a snare."—You ought to fear none but God. If you are afraid of a priest, and the priest should be a bad man, he might make you do wrong.

There is no use in confessing to a priest. If you do confess, and if the priest says that you are pardoned, God will not forgive you, unless you repent and forsake your sins. If you do repent God will forgive you, even if you never confess to a priest. Such confession, therefore, is of no use, and there is danger that mischief will come of it. God does not require it. If you have sinned, confess your sin to God, and ask him to pardon you for Christ's sake, and he will forgive you.

Next week, you may expect another letter from Your Friend,

THE EDITOR.

## SECRETARIES OF THE A. B. C. F. M.

The first Corresponding Secretary of the Am. Board was Rev. Samuel Worcester, D. D. The business pertaining to that office was then not more than one man could perform. His successor was Jeremiah Everts, Esq. During his incumbency, the business of the Board increased so much, that it was found necessary to appoint an Assistant Secretary. Rev. R. Anderson was appointed. The business still increasing, Rev. David Greene was appointed as another Assistant Secretary. To each of these a particular department of labor was assigned. On the death of Mr. Everts, the whole business was conducted by the Assistant Secretaries, till the appointment of Rev. Elias Cornelius, D. D. Dr. Cornelius, after accepting the appointment, and addressing a few congregations here, immediately set out on a journey to the west, which he was not permitted to accomplish; being removed from his earthly labors before he had left New England. The entire business of Corresponding Secretary, therefore, at the Missionary Rooms, continuing in the hands of the Assistant Secretaries, from the death of Mr. Everts till the appointment of Rev. Dr. Wisner. At that time it was thought best to introduce a new arrangement, which had been for some time in contemplation. The business was divided into three co-ordinate departments, independent of each other; and instead of a Corresponding Secretary and two Assistant Secretaries, the Board appointed three Corresponding Secretaries, to each of whom the care of a particular department was committed. The domestic correspondence was committed to Rev. Dr. Wisner, the correspondence with the missions beyond the seas, to Rev. Rufus Anderson; and that with the missions on this continent, to Rev. David Greene. The wisdom of this arrangement is manifest; as the removal of the Secretary of one department causes no interruption or derangement of the business of the other departments.

Before the death of Mr. Everts, the domestic correspondence had so increased, that some arrangements for conducting it with greater ease and efficiency were found to be indispensable. For this purpose a system of permanent agencies, and larger auxiliaries, &c. was commenced, and has been gradually advancing towards completion. Dr. Wisner was spared till by his faithfulness, energy, and very superior judgment, he had bro't this system very near its completion; the remaining arrangements being but few, and comparatively unimportant, and easily effected. He has left the business of his department in admirable order, so that with the temporary provision which the Prudential Committee will doubtless make without delay, it will be well sustained till a successor is appointed.

*Bost. Recorder.*

*From the Connecticut Observer.*

## TO THE FRIENDS OF WESTERN RESERVE COLLEGE.

The now embarrassed state of the country, when this College was established, rendered doubtful the success of the enterprise. But with the liberal support of its friends, and patrons, it has overcome the difficulties incident to its first establishment, has advanced in popular favor, and is accomplishing, in a great measure, the ends for which it was founded. Its guardians intend, that it shall be an Institution of a high order, and afford advantages, to such as pursue Classical, Scientific, and Professional studies, not inferior to those of the best Institutions in our country. A statement of its present wants, is made with full confidence, that they will be promptly met by its former benefactors and by the friends of learning and religion.

The period, for which a temporary provision was

made for the Presidency, is nearly elapsed, and permanent arrangements are now to be made.

To afford ample instruction, and to retain the price of tuition at its present low rate, and have the advantages of the Institution accessible both to the rich and the poor, at least two Professorships in the Collegiate Department must be endowed.

The provision for the Theological Department is still inadequate.

The College needs to be accommodated with additional buildings, and additions must be made to its Library, and Philosophical and Chemical apparatus.

To accomplish these objects important to the interests of the Institution and to the cause which it sustains, and to prevent all future embarrassment it will be needful that \$50,000 be added to its funds.

To raise this sum three Agents are to be employed the ensuing season, to act simultaneously, Rev. Alvan Nash, on the Reserve, and in other parts of Ohio, and Rev. Harvey Coe and Henry Brown, Esq. in New-York and New-England, and these worthy Gentlemen are affectionately commended to the public, as the receivers of their munificence.

By order of the Prudential Committee,

GEORGE E. PIERCE, *Chairman.*

Hudson, Feb. 16, 1835.

[The circumstances in which 'Western Reserve College' was founded, the population in the midst of which it is situated, and its location, so favorable for extending a good influence through the regions still further towards the setting sun, combine with its successful operations to give it, in our view, peculiar claims on the friends of literature, religion and our country. To Connecticut it ought to be speedily dear—as the enterprise was undertaken and has been carried forward, to a great extent, by her missionaries, and others of her sons. The present number of students is more than 90—of whom from 70 to 80 are professors of religion.—*Conn. Obs.*

## SUNDAY SCHOOLS AND THE WORLD.

Extracts from an article in the Christian Advocate and Journal, by Rev. Dr. Olin, of Randolph Macon College, Virginia.

One of the most interesting features of the Sunday school enterprise is its relation to the triumph of the Redeemer's kingdom in the conversion of the world.—So intimate is the connexion between these two objects that as far as human agency is concerned, the general diffusion of Christianity seems to be dependent upon the more thorough religious training of childhood and youth. We may confidently believe that a wiser and better generation of Christians is rising up to honor their Saviour. Under the old system, when the religious education of children was mostly neglected, not only did the natural heart unchecked bring forth its luxuriant harvest of follies, but principles were imbibed and habits formed, which operated as positive and powerful obstacles to conversion and subsequent usefulness in the church.—Men often entered the household of faith mere novices in all that belong to their new relations to God and their fellow creatures.

Under the Sunday-school influence, the spiritual race is begun under better advantages. The ground is pre-occupied, before the spontaneous brambles and thistles have time to luxuriate. The foundations of religious truth are laid deep and early in the heart. The moral and intellectual powers are imbued with the Christian doctrine in their earliest movements. The conscience

and the understanding are educated under hallowing influences, and borrow their sure lights from the gospel. Children thus trained are usually converted young, and they come into the church qualified by their knowledge, their habits, and their principles, for entering at once upon a long life of enlightened, active, and useful piety. In the nursery from which they were transferred to the vineyard of the Lord, they have already learned to venerate and love the great enterprises of Christianity, and they become Christians, ministers, and missionaries, under circumstances most favorable to great and lasting influences.

These opinions are sustained by the history of our own and other denominations. It will be found that those churches which have engaged most zealously in the support of Sabbath-schools, and embrace in their communion the largest proportion of members who have been trained in those institutions, are distinguished for their active piety.

*From the New-York Observer.*

The following facts have been obtained from six of our principle theological seminaries, of three different denominations. They are designed to show the influence and paramount importance of parental and Sabbath-school instruction, and of revivals of religion, in raising up an educated and efficient gospel ministry.

Of the 507 individuals (ministers and candidates for the ministry) from whom these facts have been obtained,

- 321 had pious fathers,
- 428 had pious mothers,
- 313 were instructed in Sabbath-schools,
- 317 were hopefully converted in a revival of religion.

451 were nominally believers in Christianity, and 55 were errorists and sceptics.

The average age of the whole at the time of conversion is a fraction over sixteen years, and of the whole 507, but one fifth were over twenty years of age at the time of their conversion. The extremes of age at the time of conversion were 9 and 30. The following list exhibits the number who date their conversion at the several ages intermediate. I would remark, by the way, that of those most advanced in age a large proportion abandoned other professions. Several of them indeed had families, and were delightfully settled in life. They forsook lucrative stations, with the flattering prospects of wealth, influence, and reputation, in order to preach the gospel. The number of conversions at the different ages are as follows:

1 at the age of 9 years.		49 at the age of 20 years.	
1	10	44	21
8	11	29	22
4	12	9	23
17	13	6	24
18	14	5	25
31	15	2	26
63	16	2	27
47	17	1	28
63	18	1	29
50	19	1	30

It is interesting to know whence God has taken those whom we trust he has called to preach the gospel of his beloved Son; and what has been his providential dispensations to them prior to the time of conversion. The above facts may serve to teach the church whence she may expect her future ministry, and what her correspondent obligations in the department of Sabbath-schools and parental instruction. It is from her bosom chiefly, as these facts testify, that the world is to receive the ambassadors of Christ. What an immense responsibility then rests upon the church!

Did Christian parents feel this obligation as they

ought, and act under its influence, how many more would feel early and irresistibly the demands of the great Head of the church, for their services in the ministry. In one of our theological seminaries every member, except one, had been brought up around the family altar.

#### NO THEOLOGICAL EDUCATION IN ENGLAND.

"To the infallible disgrace of the Establishment (English) and of the Universities, so far are Oxford and Cambridge from being pre-eminent religious schools, that the English is the one example in Christendom of a Church, whose members (clerical) are not prepared for their holy calling by a long academical course of education, in the different branches of Theology; and the English the only Universities in the world, in which, such a course cannot actually be obtained. The English clergymen is perhaps destitute of academical education altogether, [theological-academical;] but if he enjoys this advantage, *one fortnight* (to use the words of Professor Pusey) comprises the beginning and end of all the public instruction, which any candidate for holy orders is required to attend previously to entering on his profession."—Yet, though the London University omits what the Church of England does not think it necessary to require of its ministers, viz.—a course of professional education in Divinity—and though the London University actually affords what Oxford and Cambridge teach only in statute—the members of this Church and of these Universities, clamor against the incorporation of the London University, because, forsooth, it does not fulfil the conditions which its name implies."

—*Edinburgh Review.*

The above, I believe, is a true picture of theological education in England,—that is, that there is none at all, in connection with the established Church except as it is accidental. The Advocates of the Establishment oppose the admission of Dissenters into the Universities on the ground that the Universities are pre-eminently religious and theological schools, and yet in fact, they are neither one, nor the other. Certainly they are not religious: they are not even moral, if we must believe a small part of what has lately been pretty well established; as to *theology*, it is not pretended that any thing is done in the way of teaching it systematically. There is indeed, no regular course of preparation for the Christian ministry in either of the Universities. The only proofs of a qualification for the Church obtained there so far as I can learn, is a subscription to the 39 articles. These are sworn to once, and perhaps broken every day, so far as they apply to conduct, by the candidates for holy orders.—*N. Y. Obs.*

#### CHANGES WROUGHT BY CHRISTIANITY.

How vague in general is our notion of this the most remarkable change which has ever been wrought in the state of mankind! The violent and rapid conquests of Mohammedanism are clear and intelligible; a conquering nation overruns a great part of the world, and establishes its faith upon the ruins which its arms have made. The triumph of Christianity is the secret progress of opinion, working at first no change in the existing forms or relations of society, but gradually detaching individuals, cities, nations, from their ancestral faith; still growing in numerical superiority, compressing the inert resistance of its antagonist into a narrow



er compass; not sweeping clear and leveling the ground for the erection of its new system but springing up, as it were, like a fresh growth of vigorous trees above a decaying forest, which gradually withers down into a thin and perishing underwood, till at length it entirely dies away—or only hangs a few parasitical branches upon the stately grove which has succeeded to its place and honors. Gibbon has to a certain extent traced the waning strength and dying struggles of paganism, for instance at the time of the celebrated Symmachus in the city of Rome—he has marked the different periods when the strong power of the law changed hands, and long proscribed Christianity began in its turn to proscribe expiring paganism; but the vivid interest of these rapid glances into the inner frame work and secret workings of society excites rather than satisfies the curiosity. We would behold still nearer, and in more living detail, the gradually deserted, the slowly crumbling temples of antiquity—the expansion of the Christian Church, from the days when it hid its persecuted head in the catacomb or the cavern, till it built its gorgeous shrine by the side of the Capitol, or towering over the oriental palaces of Bizantium. Nor is it merely its influence in correcting the corrupt mass of the ancient Society—in inspiring a new moral life into the decrepitude of the old Roman world; its new modifications are as constructive of various and more perfect forms, as destructive of the old; under its influence grows up a new system of society, it alike bends itself with the strongest bonds which hold together the social system—the laws and constitutions of nations—and with the slenderest and finest threads of the closer relations of life.—*Quarterly Review.*

### Revivals.

#### REVIVAL IN ALEXANDRIA, D. C.

*Extract of a letter from Rev. T. Spencer, Agent of the Society.*

On Thursday, the 18th Dec., I came to this city, and a protracted series of meetings commenced in the church formerly under the care of the Rev. W. C. Walton. The church is now under the care of Rev. J. J. Graff. The meeting continued ten days, having been closed on Sunday evening last. Rev. Mr. Noble, of Washington, materially aided in the exercises. It soon became evident that the Holy Spirit was present in mighty power, carrying conviction to every conscience. The deepest solemnity constantly sat upon every countenance; no mere sympathetic feelings were exhibited, but often the stillness of the large assemblages was interrupted only by the half suppressed sobs that broke forth unconsciously from the attentive hearer. It was emphatically the Lord's own work, in the appointment, measures, and execution; and such was the power of truth upon the conscience, that the most hardened quailed under it, and the voice of opposition has not been publicly heard from a single individual. The number who have hopefully submitted to the terms of life, and profess unreservedly, to have cast their all upon Christ, is already between eighty and ninety, and the work is still rapidly progressing. Meetings have been and are about to commence in other churches, and it is hoped that many trophies of victorious grace will be continually gathered from the ranks of sin. The measures used have been such as the occasion seemed to dictate, and in the adoption of which, it is believed, there was great unanimity, on the part of both church and people. We

had no anxious seats, unless the voluntary coming forward of a number, principally men, once or twice, for the purpose of holding personal conversation, may be called such, nor had we even public requests for prayers. The impenitent were repeatedly invited to retire to the lecture room, after the public exercises, and so powerful was the work of the Spirit there, that hardly any who engaged in conversation left the room without having first hopefully submitted to God. Of the whole number but very few are under sixteen years of age, most are adults, a large proportion middle aged and young men, and an unusual number are heads of families. Many of them had been through revivals before, and some were regarded as almost hopeless cases.

The peculiar characteristics of the work have been pungent conviction of sin, an apparently hearty return to obedience, a subsequent deep loathing of sin, and self-abhorrence to such an extent as to exclude even a hope of their own good estate for several days, and a devotedness to their Master's work, in leading their friends to renounce the works of sin. The church have leaned by faith upon their Lord, and he has shown himself true and faithful indeed. It is confidently believed by brother Graff, and others, that the result of these exercises will be healthful upon the churches, will secure a strong impression of guilt and responsibility upon those still remaining impenitent, and will leave the community better prepared for future measures, and induce greater confidence in the importance of revival efforts.

*A. H. Missionary.*

### Obituary.

*"Man gather up the ghost, and where is he?"*

#### DIED.

In this city, on the 25th inst. of scarlet fever, Cornelia Eliza, daughter of Mr. James F. Babcock, aged 13 months. On the 26th inst. Mrs. Naomi Stone, aged 74.

At his residence in Trenton, N. J. on Saturday last, after a short illness, Mr. George Sherman, aged 61, formerly of this city.

In Westville, on the 28th ult. Mr. Richard Thomas, aged 56 years.

In Wallingford Vt. on the 11th ult. Mr. Isaac Munson, aged 64, formerly of this city.

In Hartford on the 18th Feb. of consumption, Joseph A. Scarborough, aged 16 years, the youngest son of the late Luther Scarborough. Miss Mary Bliss daughter of Mr. Alfred Bliss.

At Wintonbury, on the 18th Feb. Elihu Mills, Esq. aged 74 years.

At Middletown, Mr. Joseph Ramsay aged 83.

At Meriden, George E. Gaddis, of Philadelphia, aged 17 years.

At Berlin. Ira Stanley Patterson, aged 15 years.

At Wallingford, Mrs. Jemima Cannon, aged 74, widow of the late William T. Cannon.

At Wethersfield, Mr. Ransom Dickenson, aged 31, and Mrs. Lucy Dickinson, wife of Mr. Ransom Dickenson. Mrs. Eunice Buck, aged 81. Mrs. Almira Robbins, aged 31.

At Windham, Mrs. Julia Ann Palmer, aged 29, wife of Mr. Alfred Palmer.

## Poetry.

## HOME.

BY BERNARD BARTON.

*Copied from the Microcosm.*

Where burns the lov'd hearth brightest,  
Cheering the social breast?

Where beats the fond heart lightest,  
With humble hopes possess'd?

Where is the smile of sadness,  
Of meek-eyed patience born,  
Worth more than those of gladness  
Which mirth's bright cheek adorn?

Pleasure is mark'd by fleetness  
To those who ever roam?  
While grief itself has sweetness  
At Home! dear Home!

There blend the ties that strengthen  
Our hearts in hours of grief,  
The silver links that lengthen  
Joy's visits when most brief;

There eyes in all their splendor  
Are vocal to the heart,  
And glances gay or tender  
Fresh eloquence impart;  
Then, dost thou sigh for pleasure,  
O! do not widely roam;  
But seek that hidden treasure  
At Home! dear Home!

Does pure religion charm thee  
Far more than aught below?  
Wouldst thou that she should arm thee  
Against the hour of woe?

Think not she dwelleth only  
In temples built for prayer;  
For home itself is lonely,  
Unless her smile be there:

The devotee may falter,  
The bigot blindly roam;  
If worshipless her altar  
At Home! dear Home!

Love over it presideth,  
With meek and watchful awe,  
Its daily service guideth,  
And shows its perfect law;

If there thy faith shall fail thee,  
If there no shrine be found,  
What can thy prayers avail thee,  
With kneeling crowds around?

Go! leave thy gift unoffer'd  
Beneath Religion's dome,  
And be her first fruits proffer'd  
At Home! dear Home!

**ANOTHER MISSIONARY DECEASED.**—Just as our paper is going to press, we learn that the Rev. Henry Woodward, of the Ceylon Mission, died at Coimbatore, in Southern India, on the 31 of August last.—In consequence of ill health, he had left Ceylon, in the early part of the year, for a residence on the Nielg-

herry Hills. He did not derive so much benefit from the change as was expected, and the weather in July proving unfavorable, he was ordered by the physicians to remove for a time to the plains below. He did so, accompanied by Mrs. W., but survived only three weeks. A letter from Mrs. W. mentions "that he appeared very calm and entirely resigned."

N. Y. Obs.

**CORRECTION.**—The account of the funeral of Dr. Wisner, published in our last, ought to have been credited to the *New England Spectator*.

## A GREAT WANT SUPPLIED.

Most persons who have occasion to select books for the use of others, must have often felt how difficult it is to find one suited to the capacity and circumstances of a person at service. Heads of families frequently inquire for some plain, simple, and not very expensive book to put into the hands of those who are just entering or just learning their employment.

To sit down and hold a long dialogue with such a person, is quite impracticable, and yet when we think how much the happiness, peace, and welfare of a family depends upon the temper and conduct of the cook, the chambermaid, or the nurse, it seems to be of immeasurable importance that they should be intelligibly instructed in the duties of their respective stations.

It is needful, too, that employers should look carefully to their obligation. Much of the vexation and mischief which is now so generally felt in connexion with the employment of servants may be traced directly to a want of sympathy and condescension on the part of those whom they serve.

I send you a copy of a volume just issued from the press of the American Sunday-School Union, which seems to me to answer both those important purposes.

"*Ann Conover*" (this is the title of the book) is left a poor orphan at 16 years of age. Her aunt, who is one of the steady, faithful, and intelligent class of servants, helps her to find a place at service. They go together to various places, which are particularly described, and the volume is occupied with conversations, anecdotes, and instructions, in relation to the duties and obligations of a domestic in an American family.

The volume is written, I understand, by a lady who is familiar with the whole subject, and most of the incidents are from real life. There is not a single sectarian passage in it, nor any thing which can offend the most fastidious.

To be found at the S. S. Depository, No. 107, Chapel street.

## NOTICE.

The next monthly meeting of the New-Haven County Temperance Society, Western District will be held at South Britain on Tuesday the 10th of March inst.

J. L. TOMLINSON, Secretary  
Derby, March 3 1835.

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